

**The St. John Standard**  
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 ST. JOHN, N. B., TUESDAY, JUNE 29, 1920.

**WHEN THE PUNISHMENT DOES NOT FIT THE CRIME**

From the earliest dawn of civilization there has been amongst all communities a recognized conformation to a mutually agreed upon set of rules and regulations for the preservation of order and government, to which every member of the community tacitly submits himself for the good of the whole; and for the non-observance or deliberate violation of these rules and regulations certain pains and penalties have been provided, the infliction of which when such become necessary have had the support and approval of public opinion in the community. The object of inflicting punishment in this form is twofold. First, in order that it may act as a deterrent to the contemplated commission of offences; and secondly, when the offence has been committed, it is the will of the people, expressed by what is commonly known as the law, that this should be so, and officials are appointed to see to it that the wishes of the people, as laid down in the law, are carried out.

The law is supposed to be carried out without fear or favor; high and low, rich and poor, alike, are amenable to its dictates. There is no distinction provided for any man as against his neighbor, be he whomsoever he will. That at least is what is supposed to be the case, and it is so in the great majority of instances. There are, however, sometimes instances in which some outside influence can be brought to bear to have some individual more leniently dealt with than would otherwise be the case, and the course of justice is thereby perverted to the advantage of the wrongdoer, who is thus enabled to escape suffering the consequences of his offence. We hear of prosecutions being withdrawn because the parties concerned have, through the medium of a monetary payment, agreed upon a settlement, and they wait the matter hushed up. That such things should happen and be allowed to pass is not only a blot upon the administration of justice, but it is also an insult to the community in which it takes place. What must be the opinion of law-abiding citizens of these settlements, officials who have sworn to administer justice without distinction between offenders? Can such incidents do other than bring the administration of justice into disrepute, and reflect upon the integrity of those concerned? What authority is there that permits a person arrested upon a warrant for a serious offence to be discharged not only before his innocence is proved, but when it is generally known that he is guilty, because some private arrangement has been come to that no further steps shall be taken? Yet such things are done, and no one seems to be ashamed. The fundamental principles upon which the community is founded are thus violated, and punishments lose their effect. The scales of justice are supposed to balance; whether they do or not would seem to depend upon who is holding them.

**THE COST OF GROWING WHEAT.**  
 Last year Western Canada had a light crop, not averaging more than eleven bushels of wheat to the acre. The drought reduced the yield by an average of at least eight bushels. The cost of seeding the area, of caring for it during the growing season, and the "overhead" charges of the farm are as large in a half-acre as in a whole acre. The cost of harvesting may be somewhat less. Westerners frequently claim that for several years the farmers have not been producing wheat at a profit. This statement is hardly true, in many individual cases, but as a general rule, one really good crop in three or four is sufficient to "make" the Western farmer. Last year, on the light crop, the producer got approximately \$2.15 for wheat, plus perhaps 60 cents coming from the Wheat Board participation certificate. What was his cost? Some light may be thrown on this by the United States Department of Agriculture estimates, formed after a wide survey. These show an average cost of \$2.15 per bushel for wheat. At this price half of the farmers would have lost money. On some farms costs were as high as \$3 a bushel, and a price of \$2.60 a bushel would be necessary to allow a profit of 50 per cent of the whole output. Last year was a big wheat year in the United States. If the costs of a 300,000,000-bushel crop in Western Canada have to be put on a yield of 175,000,000 bushels, naturally the cost per unit is high. Canadian farmers do not pay enough attention to the cost accounting part of their business.

**WHAT WAS THE REASON?**  
 Both Canadian and American newspapers seem to be at a loss to understand just why the young English girl who started across the Atlantic to become the bride of a Nova Scotia ex-army officer, but who changed her mind on the journey and decided to

**WHAT OTHERS SAY**

**By Democratic Control of Credit.**  
 What democracy has effected in politics, that and much more would be effected by democracy in economics.—A. R. Orange.

**Mr. Speaker's Fallibility.**  
 (Manchester Guardian.)  
 Perhaps Mr. Speaker hardly bit off his situation with his usual felicity when he declared himself "infallible, like the pope," for there is a very marked difference in their respective positions. The speaker, in the old phrase, is "in the power of the senate," and his rulings are infallible only while they have the support of the house as a whole. Mr. Lowther himself on one occasion made a very handsome apology to Mr. Bonar Law, and admitted without qualification, that he had made a mistake in a ruling. Also the pope, in theory at least, makes his own precedents, whereas the speaker is largely guided, as are the judges of the high court, by a mass of precedents and rulings given by his predecessors. In old times the house made its difficulties about "putting down" Mr. Speaker if it were considered that he was exceeding his powers, and his authority of today is the growth of time. "His powers," in the spirit of the law, are the greatest debates have never been looked upon as entitling him to express or enforce any completely new or purely personal opinion as to what is in principle allowable in debate or otherwise. No pope would accept that limitation.

**Loyalty.**  
 (From article by F. H. Du Verne, Archbishop of Caledonia, Prince Rupert, B. C.)  
 Looking round for some practical rule of conduct to guide people in every sphere of life it would be hard to find two words into which more ethical principle is compressed than these: "Be loyal."  
 The spirit of loyalty is the greatest thing in the world, for it is the unifying force back of all organizations of human beings, from the smallest to the greatest, and leads right up to the throne of God.  
 It implies that the individual has a freedom of his own, he is no slave driven by the taskmaster's whip, and yet voluntarily and completely he devotes himself to a cause higher than himself, though it may include himself.

**FOOD OR LUXURIES, WHICH?**  
 The Wall Street Journal says the people must shortly choose between food and luxuries. If it be true, as is claimed, that only one-third of the people of the United States are engaged in the production of essentials of life, the Journal is correct in its deduction that perhaps sooner than we generally expect the scarcity of actual food supplies will be so great that we shall be forced to hasten back to the land. The luxuries against which the Journal declaims are, it admits, well enough in ordinary times.  
 "That these are not ordinary times; neither are those articles properly used when carried to such an extent as to endanger the production of food. They do endanger it now, and a choice must be made between the two. Shall it be luxuries or shall it be bread and meat?"  
 The appalling fact is stated by Secretary Houston, of the United States Government, that the American people last year spent over \$22,000,000,000 on non-essentials and articles of luxury. These billions represent productive energy directed into channels that not only do not provide the essentials, but actually make their production more difficult, as, for instance, the high wages paid by automobile manufacturers is beyond the power of the farmer to cope with, and farm production is hindered accordingly.  
 As the Journal says, it is not a cheerful thought, but nothing is to be gained by refusing to look the matter squarely in the face. Better far that this should be done before actual want comes than after we have had to face privation. If we neglect our opportunity to save ourselves we deserve to suffer. The war brought starvation to millions, but not to us. Yet here we are, with the war won, with nothing left for us to do but to save ourselves, and we continue along paths that we have ample warning will before long, if persisted in, lead to destruction. Existing high prices of food are due only in a slight measure to profiteering. They would be utterly impossible were food abundant.

**CUTTING THE HEART OUT OF THE COVENANT.**  
 Mr. Hoover has called, says the New York Sun, for the elimination of Article X from the Treaty of Versailles. This is the article by which the members of the League of Nations "undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League," and President Wilson calls it the "heart of the covenant."  
 To cut the heart out of a living organism would be a delicate operation, which might be successful, but from the unavoidable consequences of which the patient would undoubtedly die.  
 To cut the heart out of a cadaver, such as the covenant of the League is in this country, is a post-mortem exploit of no particular significance.  
 However, the suggestion made by Mr. Hoover serves one interesting purpose. It directs attention to Mr. Wilson's bad luck with two hearts—that of the world, which does not break despite his gloomy forebodings, and that of the covenant, which has not a friend left in America except himself.

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**Benny's Note Book**  
 BY LEE PAPER

Yesterday afternoon I was sitting in the barber chair getting my hair cut and trying not to squirm around so much on account of the barber telling me not to and all of a sudden I saw the fellows run past out in the street yelling. Fire, fire, fire.

Gosh, G, holey smokes, there's going to be a fire, G wizz, jimminty Krismas, I want to see it, aint my hair done yet? I sed.

Not half, sed the barber, and I sed, O well, thats oniff, you dont haff to cut any more off, do you?

There no law to compel me to, sed the barber. Meaning while he did, and I sed, All right, heers the money, I dont want to miss any of the fire. And the barber took the thing from around my neck, saying, Next time you can jest pay me wen you come in, so I went haff to bother about cutting any off at all.

Being soousam, and I quick ran out jest in time to see the last end of the fire, being between Puds Simkins and Leroy Shooter and both claiming they won it, and wen I got home supper was half throo already, and I sat down, and pop sed, Well for the love of Peet and all the little Peets, yee gods, wat happened to your hair?

Sir! I sed, and ma sed, Benny Potts, I never saw such a ste in all my life, was it a cyclone or wat?

Mam! I sed, and my sister Gladdis sed, Well I never would of thwat a brother of mine could look like that, good nite.

Wy, wats, wats the matter, I sed, and pop sed, Go and look in the mirror, but hold on tite. Wich I got up and looked in the sideboard mirror and heer my hair was all cut on one side and not at all on the other side, looking like a freak in a side show, and I had to go to the barbers agen before skool this morning and he charged me all over agen as if I was jest coming in for the first time and I haff to pay for it myself out of my recess money for the next 2 weeks, the fire not being worth it.

**THE MORE MARRIAGES THE MORE TREES.**

In Switzerland is an old law which compels every married couple to plant six trees immediately after the wedding ceremony and two on the birth of every child. They are planted on commons and near the roads and, being mostly fruit trees, are both useful and ornamental.

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